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TOPICS, SUGGESTED FOR ESSAYS, OR DISCUSSIONS IN SCHOOLS, COLLEGES, SEMINARIES OR DEBATING SOCIETIES.

R. B. HOWARD.

I.—THE COST OF WAR.

- 1.—In money.
- 2.—In things destroyed.
- 3.—In the labor of men.
- 4.—Cost of the latest invention in iron-clad ships.
- 5.—Cost of the best siege gun; cost of a single discharge of the same.
- 6.—Transportation of troops.
- 7.—Clothing and food of armies.
- 8.—Pay of officers and men.
- 9.—Coast fortifications — object and cost of them.
- 10.—Effect of modern inventions on the cost of war.
- 11.—War debts of the world.

II.—THE WASTE OF WAR.

- 1.—In human lives. Minnie bullets. Gatling guns.
- 2.—In human health — wounds, camp diseases, exposures, hospitals.
- 3.—Waste of material wealth. Germany after thirty years war.
- 4.—Waste of talent and ingenuity.
- 5.—Effect of military life on the moral character of soldiers.

III.—THE CRUELTY OF WAR.

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| 1.—To men. | 4.—To animals. |
| 2.—To women. | 5.—To prisoners. |
| 3.—To children. | 6.—To enemies. |

IV.—THE WICKEDNESS OF WAR.

- 1.—The kind of character it develops in men.
- 2.—The vices peculiar to camps and barracks.
- 3.—Temptations which arise in an enemy's country.
- 4.—Disregard of property — theft.
- 5.—Disregard of life — homicide.
- 6.—Drunkenness of soldiers.
- 7.—Gambling — by soldiers.
- 8.—Profanity of soldiers.
- 9.—Sabbath-breaking.
- 10.—Licentiousness.

V.—WHAT ANSWER?

- 1.—War develops some of the highest virtues, self-denial, courage, truthfulness, willingness to suffer.
- 2.—War makes a nation manly, self-reliant and free from mean qualities.
Rome in war and peace.
France, England, Germany, America and other countries.
- 3.—War is sometimes necessary to defend a nation, therefore it should always be prepared for war.
- 4.—War proceeds from high motives: Patriotism, Religion, Love of Liberty, etc.
- 5.—Christian officers and men in armies.
- 6.—Nations have the same rights of self-defence as individuals.
- 7.—Self-preservation a right instinct. How far one may go at its behest.

VI.—REMEDIES FOR WAR.

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| 1.—Diplomacy. | 3.—Compromise. |
| 2.—Negotiation. | 4.—Arbitration. |
- (a) What is arbitration?

- (b) Who should the arbitrators be?
- (c) How enforce their decision?
- (d) Should courts of arbitration be temporary or permanent?
- (e) How many international Arbitrations have there been?
- (f) Difference between local and business arbitrations and those between Governments.
- (g) Limits of arbitration.
- (h) What nations could adopt it?
- (i) What nation should lead in seeking the establishment of a permanent court of arbitration?
- (j) Reasons why the United States should be a peacemaker among the nations.

VII.—ABSURDITY OR REASONABLENESS OF WAR.

- 1.—In what sense is war unreasonable?
- 2.—What is its character as an arbiter?
- 3.—What does it decide?
- 4.—What kind of force is employed in war?
- 5.—History of duelling?
- 6.—Cause of its abandonment?
- 7.—Belligerency the quality of the uneducated, uncultivated and barbarous.
- 8.—Effect of progress in individual, family and national life on belligerency, assaults, mobs, homicides.

VIII.—CHRISTIANITY AND WAR.

- 1.—War and the ten commandments.
- 2.—War and Christ's Advent Song of the Angels.
- 3.—War and our Lord's character.
- 4.—War and Christ's doctrines — Sermon on the Mount.
- 5.—War and Calvary — attitude of the Cross towards enemies.
- 6.—The spirit of war and that of Gethsemane.
- 7.—The Spirit of the Kingdom introduced by the Saviour and extended by the Holy Spirit.
- 8.—The power of the Magistrate. Rom. xiii. 4.
- 9.—The two Swords. Luke xxii. 38.
- 10.—Clearing the temple. John ii. 15.
- 11.—John the Baptist and soldiers. Luke iii. 14.
- 12.—Military figures of speech employed by New Testament writers. 2 Tim. ii. 3.
- 13.—Jesus came not to bring peace but a sword. Matt. x. 34.
- 14.—War and the Old Testament.
- 15.—The spirit of war and the Holy Spirit — antagonistic.
- 16.—War and the reign of Christ. Rev. xi. 15.
- 17.—Wars and rumors of wars. Meaning of Matt. xxiv. 6.
- 18.—Punitive declarations of Christ and the Apostles, and the book of Revelation; how reconciled with universal peace?
- 19.—Progress of the revelation of God and of Peace.
- 20.—Development of conscience.
- 21.—Times God "winked at"; Blood Atonement; Polygamy; Intemperance; Slavery; Duelling; War. Acts xvii. 30.
- 22.—God's resumption of judgment as his prerogative. Matt. vii. 1, 2; Rom. xii. 19.
- 23.—The kingdom of heaven one of Peace, as seen in the nature and the triumph of it.

IX.—CAUSES OF WAR.

- 1.—Ambition and lust.
- 2.—Boundaries of countries.

- 3.—Conflict of the laws of different nations.
- 4.—Maritime questions—high seas.
- 5.—Commercial treaties; Rum; Opium; Cotton; Manufactures.
- 6.—Barbarous countries, their occupancy by civilized people.
- 7.—Colonization; Commerce.
- 8.—Christian Missions.
- 9.—National honor, pride, resentment.
- 10.—Love of Liberty.
- 11.—Race prejudices and feuds.

X.—THE WARLIKE SPIRIT.

How stimulated and developed in mankind? How suppressed?

- 1.—Novels and war. 5.—Traditions and war.
- 2.—Plays and war. 6.—Music and war.
- 3.—Poetry and war. 7.—Uniforms and war.
- 4.—History and war. 8.—The grandeur of a march.
- 9.—A child's natural ferocity, how cultivated by precepts or proverbs, playthings, stories, military drills, etc.
- 10.—Is the war-spirit natural to man?
- 11.—If so does that justify its development and use against enemies?
- 12.—Anti-military virtues, forbearance, forgiveness, self-denial, suffering to do good, mercy.
- 13.—The military and the Christian hero.

THE WASTEFULNESS OF WAR.

It is well understood in the present day that the life of continental nations is, with a morbid intensity, thrown into their armaments. We can imagine an historian of the next century summing up the state of things in words like these:—"It was a time in which the thoughts of Europe were occupied with preparations for war. The chemist and the man of science exhausted their energies in the production of new explosives. Engineers consecrated their inventive skill to the perfecting of armaments. Industry and enterprise poured their wealth into the military chest. The army diverted to its service the self-devotion, the heroism, the patriotism of the nation. It became a tap-root through which the vigor of Europe was drained away. Militarism absorbed national life. The great powers thought it worth their while to cripple commerce by taxation, to lavish the genius of Europe on gunpowder and guns, to stop the progress of civilization and Christianity in order that they might snarl and growl at one another, and sharpen their teeth for the approaching conflict. History has never witnessed such an appalling misapplication of energy, nor one undertaken with such reckless disregard of the exhaustion which was sure to follow."

We have no word to say in depreciation of the self-devotion, the *esprit de corps*, the common discipline which invest war with a borrowed lustre. But we protest against any nation squandering these, which are amongst the highest of its resources, upon its military preparations. It is pitiful to see a man of genius spending his brains upon mere literary hackwork. It is infinitely more pitiful to see the best blood and brains of Europe absorbed into a cancer which is eating out its life. Self-sacrifice, heroism, discipline, these are not the perquisites of the army, they are the life blood upon which the whole of a nation's progress depends.

The Peace we strive for would restore these forces to the impoverished body politic. It is not the pain and bloodshed of the battlefield alone that horrify us. Death and suffering for one's country are beautiful. That which makes the business of war so utterly loathsome is the deadening of the sensibilities; the numbing of the conscience; the savage thirst after blood; the paroxysm of blind hate and cruelty that sweeps through the ranks, and above all, the knowledge that these brave fellows are beating out one another's brains to avenge some fancied insult to a ruler or diplomat or to satisfy some national caprice. The world wants men who will throw away their lives on a forlorn hope; but these heroic hearts are worse than wasted when we set them to work which brutalizes and destroys themselves and others.

The energy that loves struggle for struggle's sake, claims release from the soul-blurring business of war, in order that it may direct itself to nobler ends. Its vigor, if it is to be fruitful, will require the restraining and directing spirit of as real a discipline as ever obtained in camp or barrack. Self devotion and heroism are needed to inspire and lead this army of progress. Why should these noble qualities be captives in the temple of war, leaning like blind Samsons on the pillars which they have power to overthrow, led out to sport their divine strength in the service of death?—*Messiah's Kingdom*.

THE PEACE ANTHEM.

W. EVANS DARBY.

O Father of mankind,
Do thou the nations bind
In bonds of love;
Bid every land be free,
Let race with race agree,
And earth be ruled by Thee,
As heaven above.

Make Thou all wars to cease,
Round the whole world be peace—
Man's wrath control.
Let love her reign extend,
Till all the nations blend
In concord without end,
From pole to pole.

Haste Thou the glorious time
Foretold in song sublime,
When earth shall rest;
Changed then the sword to share,
No more shall peoples bear
The weight of earth's despair,
But all be blest.

The *Literary World* in reviewing the published addresses of a recent lecturer at Andover Theological Seminary, commends this teaching of his. "Goethe's doctrine of the whole, the beautiful, the true is preferable to the puritan notion which exalts goodness above anything else." Well, if goodness is not superior, if it be not supreme, then a thousand reprehensible things may be justly inferred. For instance, it is as well to admire a painting as it is to honor character. It is as well to be exhilarated by architecture as to be inspired by a great example.